

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“Joseph Smith brought the truth of the Gospel of Jesus Christ into a world darkened by error and man-made chaos. The forces of untruth and evil rose in opposition to the coming light. In the contest, Joseph lost his life. But the work which God commissioned him to do has gone on.”—JOHN A. WIDTSOE.

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A MESSAGE TO RELIEF SOCIETY WORKERS

FROM PRESIDENT LOUISE Y. ROBISON

KINSHIP of people of the world is most realistic when a visit is made to the land of the birth of one's parents, where grandparents have lived; where they met life, courageously or otherwise; where they have died and were buried. There is a real affection for cities and fields where one's ancestors have worked and played, and in a measure this interest extends to the entire nation.



Many Latter-day Saints have this feeling for the nations of Europe. From each country have come men and women who have built up the Church. Today, the descendants of those courageous forebears are lovingly and prayerfully interested in the Church policy of strengthening its organizations in their parents' native land.

Today, the Church of Jesus Christ of Latter-day Saints is offering to its members the same opportunity for their development as was given years ago to men and women who later became leaders in the Church. We have many illustrious examples. There are few children in our missions today who have a more difficult childhood than Brigham

PRESIDENT LOUISE Y. ROBISON

H. Roberts had. Without the privilege of education as a child, with the hardships of pioneer life as a young man, yet he became one of the most brilliant speakers and writers in the Church, known nationally and internationally for service to Church and country.

The challenge is here for us today. The person who is willing to make the effort—and it requires effort—to study and understand the principles of the Gospel, plus the courage to live its principles, will become a leader, and leaders are needed in every country.

Sisters of Relief Society in the European Missions are our members. We are interested in their welfare, and are eager to work for their advancement. Our prayer is that they will leave to their children a record of service to humanity and of leadership in Church activities, as our parents from these same nations have left to us.

MORMONISM IN A DISTURBED CIVILIZATION

DR. E. E. ERICKSEN

IN an age when progress seems to have turned upon itself, when knowledge, power, efficiency, industry, organization and invention seem to have defeated their own purpose; when the weapons of defense have become weapons of self-destruction, when the knowledge of production, of the arts and crafts, of methods of warfare, of communication, of the control of nature and of man has outrun man's knowledge of moral values and the spiritual purposes of life, there is felt a strong need for moral and social reconstruction. In other words, we need to catch up morally and spiritually with the advance of science and industry.

Not only is the business and political world disturbed, but the disturbance has reached into the homes, the schools, the churches, and is shaking the very foundations of the whole moral and spiritual structure of civilization. Prevailing religious beliefs, social theories, established institutions are being re-examined and re-evaluated in the light of the present social crisis.

Presumptuous as it may seem, no people in the world feel more keenly the seriousness of the present situation than do the Latter-day Saints. They have always felt a keen sense of social responsibility due to their faith that Mormonism has a message that will save humanity, socially and spiritually.

One of America's outstanding thinkers defines civilization as ". . . the effort progressively to embody in institutions, laws, customs, and ideals all human values in just proportion."* Assuming this to be an adequate statement of the meaning of civilization we may ask. To what extent does Mormonism conform to these standards? (1) Is it progressive? (2) Does it conserve its achievements? (3) Does it recognize in just proportion all moral human interest?

*Everett, Walter Goodman: *Moral Values* (N. Y.: Henry Holt & Co., 1918).

In comparison with the great world movements, Mormonism is yet young. Before its contributions can be fully evaluated it should, of course, have a history covering many centuries. It would not be for the present generation to make a final evaluation. But the practical demands of life, however, do not permit such indefinite postponement. If civilization is to endure, each generation must carry its own responsibility and each must decide upon the merits of its own institutions. This generation is therefore compelled to evaluate Mormonism in terms of its contribution to civilization here and now. It must be judged on the basis of its capacity to solve current human problems.

In retrospect Mormonism has, in proportion to its numbers and its relatively short history, made remarkable achievements. Its people have surmounted obstacles of tremendous material and social significance. The secret of their success has been in their adherence to the three fundamental principles above mentioned. They have been progressive in spirit and in action. They have economized efforts by conserving all their achievements. They have neglected no fundamental human interest.

IN the Ninth Article of Faith the progressive spirit of Mormonism is definitely expressed: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Also the Thirteenth Article stresses the principle of open-mindedness, very essential to progress: ". . . if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

In actual history the Latter-day Saints have carried these principles into effect. No thoughtful person can well deny the creative character of the Latter-day Saint community during the days of Joseph Smith and Brigham Young. These great spiritual leaders launched the movement, not as a church merely but as a great community-building programme. In fact, Mormonism is more than a church or a body of religious doctrine. It is a way of life unto salvation, in its broadest and most practical sense. Its message came to the world as a spiritual call to come out of Babylon, to cast off meaningless rituals and sectarian creeds. It came as a divine call to build a righteous community—a Zion, the Kingdom of God.

There was in this new movement no asceticism, no condemnation of things bodily, earthly or material, so characteristic of medieval Christian traditions. Mormonism embraced all normal

MORMONISM, as a way of life, has been the subject of countless theses and analyses since its inception a century ago. But seldom have its analysts been as fitted for their task as is Dr. E. E. Erickson, the author of this article.

Dr. Erickson, who holds a Ph.D. degree from the University of Chicago, is at present Professor of Philosophy at the University of Utah, and for many years he has been a member of the Y. M. M. I. A. General Board. In the light of his educational and religious background, it is evident that his evaluation of the social possibilities of Mormonism carries the authority of scholarship and experience.—THE EDITORS.

interests, material, economic, family, recreation, citizenship, all of which were transformed into a unified spiritual order.

Mormonism does not disparage human impulses, but rather gives opportunity for their expression and development into a full and complete personality—perfect manhood and womanhood. It co-ordinates all individual interests into a harmonious, practical working community. The history of Mormonism gives numerous evidences of the practical application of its comprehensive programme and creative spirit. Thriving communities were built in Ohio, Missouri, Illinois and in the Rocky Mountain region. This story of co-operative community-building is an eloquent expression of the vitality of the religious spirit when embodied in practical living.

Mormonism has been conservative as well as creative. It has embodied its achievements in well-established institutions. New movements have been given stability and permanence by very complete organization. Unlike other religious movements, Mormonism made its scripture as it developed. Its revelations came in response to current social needs. They were there and then written down and have become scripture for the generations that follow. Also the finer group sentiments were embodied in church hymns and thereby were guaranteed permanence. Mormonism has always recognized the fact that if civilization is to endure it must conserve what it has gained.

A SATISFACTORY statement of Mormonism will require also that we observe it in cross-section, and here again its all-embracing character is observed. Every worthy human value is included within its scope. It has developed a distinctive economic and political programme, it recognizes the importance of a political programme, recreational and æsthetic interests, and family life. In fact, nothing was left out of its social programme which in any way enriches and promotes human life. Perhaps no other religious community has been so far-sighted in admitting into its system of spiritual values so many human interests. Even unsympathetic critics admire the Latter-day Saints for their economic achievements, civic enterprise and comprehensive recreational programmes and their great educational system. It presents a programme for the churches of the world whereby all human values may be vitalized and spiritualized by religion.

In its educational programme Mormonism gives due emphasis to health values. The Word of Wisdom is at its very foundation. The body is the tabernacle of the spirit, and must be kept clean and strong. Thus taboos are placed on liquor, tobacco and stimulants of every kind. It has advised that meats be used sparingly. We may add here that since the Word of Wisdom was given, science and the medical arts have given support to its fundamental principles. The Word of Wisdom, however, is not a system of fixed taboos. It is a programme of health education and may well include many principles of health which science and medical art may develop. This may well be done without compromising the written word. A spiritual principle is dynamic and growing in character and must not be unduly restricted.

Mormonism also stresses intellectual development in its programme of education. It asserts that man cannot be saved in

ignorance. He is saved no faster than he gains knowledge. And stronger still is the expression, "The glory of God is intelligence." Mormonism commits itself to the ideal of truth for truth's sake. In other words, knowledge is not simply instrumental to lesser values. It is a great ideal. Intelligent men are godlike.

Furthermore, Mormonism advocates moral character and religious faith as a fundamental accompaniment to all education. Every line of educational endeavour, according to this ideal, should enrich personality and promote fine religious faith. This faith, however, is not a mere system of beliefs, it is a creative growing faith, looking for greater possibilities.

In addition to its programme of education, Mormonism has given the world a distinct social philosophy. It is broad enough, we have said, to include all human relations in just proportion.

The Latter-day Saints have adopted a family life nowhere surpassed in the world. It is a programme of unity and love, and reaching into eternity. The binding of the hearts of the children to the father and the fathers to the children is more than a ceremony, sacred as it may be. It is the recognition that civilization cannot maintain itself unless the home is preserved. Marital infidelity, filial disloyalty are condemned in the severest terms in Latter-day Saint philosophy. The family life is essential to eternal progression, a sacred doctrine in Mormon theology.

AGAIN, the Latter-day Saints advocate an economic system in which wealth has its instrumental position in the promotion of all higher values. It condemns in no uncertain terms a life which is devoted to the accumulation of wealth and which at the same time disregards human rights. This ideal was eloquently presented by our great Pioneer, Brigham Young, when he said :

I have looked upon the community of Latter-day Saints in vision and beheld them organized as one great family of heaven, each person performing his several duties in his line of industry, working for the good of the whole more than for individual aggrandizement; and in this I have beheld the most beautiful order that the mind of man can contemplate, and the grandest results for the upbuilding of the Kingdom of God and the spread of righteousness upon the earth.*

Finally, the basis of the whole Mormon social system is its Priesthood. Priesthood does not mean autocracy, hierarchy or exclusive rights. It is thoroughly democratic in spirit. Every man in the Church who is worthy may hold the Priesthood and thereby be given opportunities and commissions for specific services. Undoubtedly this authority has sometimes been abused. There are among us, as there are in other churches, those who have stressed ecclesiastical authority to the disparagement of intelligence, service and virtue. But in spirit and purpose, the Priesthood means service, opportunity, advancement.

From a history so full of material and spiritual accomplishments and a programme so comprehensive in scope one cannot

**Discourses of Brigham Young*, selected and arranged by John A. Widtsoe, p. 280.

help but anticipate a glorious future for Mormonism. Lest, however, we become unduly confident—confident to the extent that we share no responsibility for its future—it may be well to consider some things that even now hinder its growth.

FOR human beings life is a challenge. It makes no promises and provides no guarantee for continued success, either for the individual or social group. There is, of course, always the faith that God's work will not perish and that He will continue, as He has done in the past, to award intelligence, good will, faithful and earnest devotion to the cause. The dangers, of course, lie in connection with the human role. There are two such dangers confronting Mormonism, dangers, too, that confront civilization. They are connected with the two poles—progressiveness, on the one hand, and conservatism on the other. In other words, we have in this community, as in every other community, those whose progressiveness passes into radicalism and those whose conservatism leads to reactionaryism. In other words, the two essential elements in civilization may become monstrosities when over-emphasized.

With respect to the first, there are those who are convinced that they have outgrown and passed beyond their social and spiritual heritage. These people are not without ideals and worthy purposes. But they fail to appreciate their Mormon heritage to the extent that they are willing to sever their relationship with it. To be dissatisfied with one's heritage is, of course, to be expected in any progressive community. The new generations are expected to see values not recognized by their fathers. But to find new opportunities for business, social and intellectual expression should not necessitate a complete break with the community which has made their new life possible. Such a lack of appreciation for the social and spiritual soil from which they sprang may be compared to the foal that kicks its mother after draining her dry. These men and women can ill afford to lose the sympathetic touch and inspiration which Mormonism affords. And, may I add, Mormonism cannot well afford to lose them.

At the other pole there is a group that hinders progress by their reactionary tendencies. They have stressed the conservative elements to the neglect of progressive principle. They are engaged constantly in magnifying past achievements and contemplating eternally the marvellous institutions of Mormonism. They are looking backward, and if we mistake not, it will happen to them as it happened to Lot's wife—they may turn to pillars of salt.

Mormonism is in essence a growing concern. Its past and its established institutions are to be used to meet the problems of the present. The family ideal, the sanctity of the home were never intended as a mysterious unity but as a practical working social unit, a nursery of human personality. The economic institutions which so effectively developed in the past are not to be regarded as complete. The principles which they express are eternal, but their methods are temporary. The United Order, for example, cannot be re-established as it was in Missouri and Utah in early Pioneer days. Industry has become too large and too complex to permit the operation of these simple, primitive

methods. But the spirit and meaning of stewardship is as sound and true today as it ever was, and is needed as it never was needed before.

And so we may conclude, every institution of Mormonism may be conserved as an instrument to meet the new demands of civilization. But they are to be conserved, not as rigidly established instruments, but as tools, to be constantly reconstructed and shaped to meet the new demands of life. The social possibilities of Mormonism are glorious to contemplate. They present marvelous opportunities for social service in our greatly perplexed world. But they stand as possibilities merely. Their actuality will depend upon the will, intelligent and spiritual purpose of the generations as they come and go. Mormonism has enhanced modern civilization. That Mormonism will continue to create, enrich and conserve the values of civilization is the deepest faith of those who now "carry on."—(*Relief Society Magazine*, Vol. 19.)

DOST THOU LOVE LIFE? THEN DO NOT SQUANDER TIME!

By MARY D. THOMAS

(During the 1932-33 M. I. A. season, the "Improvement Era," in conjunction with the Brigham Young University, offered a scholarship to the Gleaner Girl and M Man who submitted the best essays on the M. I. A. slogan for that year: "We stand for enrichment of life through constructive use of leisure time and personal service to fellow men." The article that follows, written by a Gleaner Girl of Malad, Idaho, was awarded first place for its excellence.—THE EDITORS.)

Life comes to us undefined; will it be good or bad, useful or indifferent? It has limitless possibilities, yet man does not completely control it. He can thwart or stunt it; deform or destroy it; but he cannot create it. He can only contribute to its enrichment.

It is as a pile of potter's clay, an uncut stone or a palette of unblended paint which become useful or beautiful only as the artist with the vision of what they may become, creates with skillful fingers and clever tools the fulfillment of his vision.

Life is a malleable potential mass until its artist gives self-expression to the vision in his soul. The beauty or usefulness of the form it takes, as in the clay and stone, depends upon the artists, who are ourselves.

In ages past, self-expression or development of individuality has been definitely restricted by extreme poverty and bondage. During the time of the Pharaohs of Egypt, hundreds of thousands of men were driven under the lash for scores of years with no other reward than a miserable existence. During the dark ages preceding the Renaissance and French Revolution, cruel serfdom and extreme oppression gave lease of life to none except a few of royal birth and favour.

Since man has dared overthrow this heavy yoke and brought about his independence from such oppression, he has yet been forced to struggle from dawn to dusk to secure a meagre existence. But the shaking off of the old fetters brought him to this new land, and while he was free from dominance of lord and master, he yet was not able to wholly shake off superstition,

(Continued on page 413)

THURSDAY, JUNE 28, 1934

EDITORIAL

THE PROPHET SEALED HIS TESTIMONY

THE Church has passed through many dark, discouraging days since its organization, April 6, 1830, but the darkest of all was June 27, 1844—ninety years ago. In the afternoon of that fearful day the great prophet of the last dispensation, Joseph Smith, and his devoted brother Hyrum, the patriarch, were brutally martyred in Carthage jail, Illinois, by a vulgar, wicked mob. At the same time a voluntary prisoner and companion, John Taylor, the third president of the Church, was wounded nigh unto death. Perhaps the pages of history can be searched in vain for a martyrdom more treacherous and cold-blooded than this one.

These innocent servants of God and man spent the last hour of their mortal lives testifying to the divinity of the work to which they had unceasingly devoted their vigorous manhood; yet they knew that death was at the door of the jail. Notwithstanding this, they were calm, conscious of the fact that they were devoid of offense to any and all men. While they would have been glad to have the cup pass, they were willing to give their lives for their friends—the faithful members of the Church—and to seal their testimonies with their blood.

The events of the preceding days were especially trying. The Prophet learned that some of his trusted friends had become traitorous and joined hands with his bitterest enemies and all were plotting his death. He knew how to escape their snares, and with Hyrum actually crossed the Mississippi River into Iowa with the intent of going to the Rocky Mountains. But when some of those nearest him urged his return to Nauvoo and a surrender to his enemies, calling his proposed venture cowardly, he readily turned back, saying if his life was of no value to his friends it was not to him. "But," he said, "I am going as a lamb to the slaughter." This he knew, but they seemed to believe it impossible that the Lord would permit the martyrdom of His chosen mouth-piece, the great Prophet who stood at the head of the Last Dispensation. But when a few days later the people saw the slain body of their beloved leader, they were not only in the depths of sorrow but in the depths of gloom as well. To them the impossible was now a reality. They were stunned, appalled. The situation with them was akin to that with the disciples of Jesus when they saw His lifeless body hanging on the cross.

But was the work of the Lord stayed by the martyrdom? Out of the fearful gloom rose tried and strong leaders, who won the support of a multitude of loyal followers whose testimonies had become stronger than ever. "The Lord will have a tried people." They had been tried and still faced trials of the severest type. Yet they were undaunted. They determined "to carry on." Yes, after the terrible shock, recovery began and the work went forward. It had been set up for the last time and was not to be given to another people. These and other thoughts gave them strength and courage. Many, of course, were weak and fell away, but the great majority became stronger than ever. The Lord was accomplishing His work in His own way. This was always so; it will always be so.

Out of the martyrdom this lesson was taught anew. It should be learned and remembered by all Latter-day Saints. The Lord's ways are not man's ways. None of us can stay His hand. His work will go forward. His Church has been established never to be thrown down. We may fail and we will fail unless we are humble and continually on the alert to overcome temptation and evil, but His earthly kingdom will progress continually. Our great concern should be to progress with it—to grow in a knowledge of the Gospel, to become more active in good works, and to manifest more abundantly the spirit of tolerance, charity and love—to bring forth an abundance of good fruit, worthy of faithful followers of Jesus Christ.—M.

JOSEPH SMITH, AN AMERICAN PROPHET

IN the late afternoon of June 27th, 1844, Joseph Smith, with his brother Hyrum, was shot down by a blood-lusting mob with painted faces. Three days earlier he had gone out from Nauvoo, the broad, beautiful city that had come out of his inspiration, and had remarked as he marched toward Carthage, "I am going like a lamb to the slaughter . . . and it shall yet be said of me, 'He was murdered in cold blood.'"

For ninety years the words of that prophecy have rung round the world, a testimony of the inspired power of the man who uttered them.

On an earlier occasion in an hour of distress the word of the Lord had come to the Prophet: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee; while the pure in heart, and the wise, and noble, and the virtuous, shall seek counsel, and authority, and blessings constantly under thy hand."

More than twenty thousand volumes, with discussions on the character of Joseph Smith, have assisted in bringing to pass the fulfillment of that prophecy. Perhaps the latest is the delightfully read biography* by John Henry Evans, published in New York last year. Its truth to fact was achieved by the author's

**Joseph Smith, An American Prophet* (The Macmillan Company, \$4.00).

use of source material only in a professed objective and scientific manner. In this it lacks the patch-quilt effect and evident unfairness characteristic of most of the writings on the Prophet, for his enemies have held him in derision with the printed word more zealously than his defenders have publicly applauded him.

The popularity of this book is only another evidence of the remarkable power that lay in the Prophet's life, a power that continues to inspire men to do good ninety years after his death. Enemy and friend alike stand in awe-struck admiration at the the works of Joseph Smith, born and reared in poverty, unschooled—and murdered at the age of 38. To thinking men who have studied his life but have refused to believe in the divinity of his calling, he stands as an unsolved enigma. Those who have tested in their hearts and minds and lives the virtues of his teachings, unreservedly accept him as prophet even more honoured than Moses, Elijah, or John the Baptist, for through him were pyramided into one component system all of the powers of which they were guardians during their lives.

THE career of the Prophet possesses a colour that thrills the reader of this new biography. His philosophy becomes transcendent when viewed in perspective with the philosophies of the world's educated thinkers. The reader is compelled to look beyond the abilities of the human mind for the wisdom that brought so universal a discovery and application of truth. The book is written in trilogy form, and in the last section the author paints his subject in a warm defense of his views and practices. No one can put his heart into this biographical tale without coming away fired with a determination to walk more nobly and courageously and to expand in the power of growing ideas. Words of the Prophet such as these given to his cousin, George A. Smith, reveal the practical optimism of the man: "Never be discouraged; if I were sunk in the lowest pit of Nova Scotia, with the Rocky Mountains piled on me, I would hang on, exercise faith, and keep up good courage, and I would come out on top."

It was that invincible spirit, made mighty through the power of God humbly sought, that molded from an unschooled boy the creator of cities, the commander of an army, a scientist decades ahead of his time, a teacher to eager multitudes, a writer whose works baffle the severest critics, a social organizer whose plans supersede in completeness and cohesion all of the social and political blueprints of the world—a prophet loved and revered by thinking men and women of thirty nations.

Thousands have written about him. Of late has come this book to bring a renewed interest in his name and a more widespread regard for his virtues, particularly among those who knew little of the truth concerning him. To those who love him this book brings a fresh colour with an attendant resolve to keep alive within themselves the fires that were lit through his vision. The radiant personality of Joseph Smith is faceted with those characteristics that provide perennial inspiration for students of human greatness, qualities whose luster deepens with passing time. Men will continue to honour him with their writings, "and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly under (his) hand."

“Whether we view the Prophet of Palmyra as a fascinating personality, as a revealer of truth, as the founder of a church, or as the exponent of a large body of thought, there can be no doubt that his figure as time goes on will bulk larger and larger against the background of history.”—GORDON B. HINCKLEY.

A TREASURED VOLUME

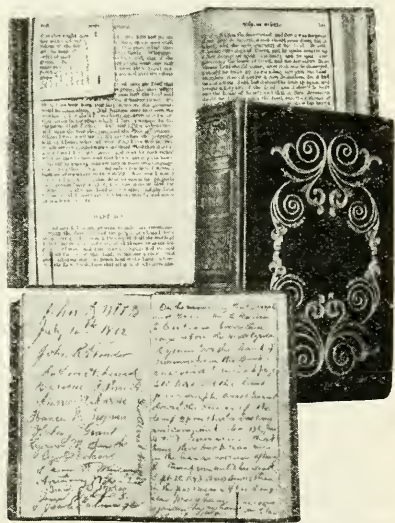
By LULU GREENE RICHARDS

VALUED—and justly so—above all common price, this copy of the Book of Mormon is. It is the one identical which Hyrum Smith, the martyred Patriarch, took in his hand upon the morning of that fateful day when the Prophet Joseph, and Hyrum, Patriarch, were seized and taken prisoners to Carthage Jail. There, on the twenty-seventh day of June, eighteen hundred and forty-four, ninety years ago this present year, those two brave, noble and heroic men, spotless and innocent of any wrong, valiant and true defenders of Jesus' faith and cause, like Him were sacrificed for that same truth. Their testimony with their blood was sealed. They were shot down by murderers who knew not what they did.

On being taken from his home the Prophet said: “I go like a lamb to the slaughter, but I am calm as a summer's morning.” His brother martyr, Hyrum, took this Book of Mormon from the shelf. The book was opened in the Patriarch's hands at page six hundred and ten of that, the third edition. And there he read and marked, prophetically, the noted lines which have been often told, and are again repeated here, marked as he marked them then. He folded down a corner of the leaf which still remains as it was left by him.

The Book of Ether, chapter five of that edition, contains those words, appropriate, which Hyrum marked. They follow here copied from that same leaf:

“And it came to pass that I prayed unto the Lord that He would give the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the



VIEWS OF TREASURED VOLUME

sitting down in the place which I have prepared in the mansions of my Father.

"And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood."

This copy of the Book of Mormon was a gift from Hyrum to his sister-in-law, Mercy Fielding Thompson. By her the book was cherished carefully, through all the after persecutions of the saints, and brought intact unto their place of refuge near the Great Salt Lake.

Her grandson, Robert B. T. Taylor, owns it now, and through his courtesy it is shown to me. With reverential and appreciative touch I hold the book and read again those words significant, marked by Hyrum's hand. Realizing that this privilege now granted me may not be reached by thousands who would prize it, I offer as a substitute these truthful lines, that many interested may behold and read again the works which Hyrum read and marked, and see a duplicate of the marks he made and left as a last testimony of his love, his loyalty and faithfulness to God, and to his Prophet, Seer, and Revelator. Hyrum's brother and companion martyr, Joseph.—(*Relief Society Magazine*, Vol. 19.)

BUILDING FUND "IDEA" CONTEST TO BE RENEWED

THE *Millennial Star*, in reporting the M. I. A. Building Contest results in last week's issue, intimated that a statement of great interest to M. I. A. workers would be forthcoming in the near future. Today the contest committee, through the *Star's* columns, make public the announcement that Dr. Ray M. Russell of the British Mission Y. M. M. I. A. board has offered additional prizes totalling five pounds to be awarded in a renewal of Period A of the contest.

During the remainder of the year, good "single ideas" will be at a handsome premium. To the branch M. I. A. organization submitting the "single idea" that, in the opinion of the contest judges is most workable and effective, will be given the first prize of two pounds. For each of the next three ideas adjudged as outstanding will be awarded one pound prizes to the organizations submitting them.

Dr. Russell has repeated his offer of cash awards because he feels that there is initiative and originality yet unplumbed in the ranks of the British Mission M. I. A. membership, and that the youth of the Church in Britain are anxious to apply themselves to the problem of bettering the conditions under which we hold our sacred services. M. I. A. members! Do you accept the challenge?

In regard to the "single idea" chosen in the contest just terminated: "Canvass inactive members for contributions to an established building fund," the contest committee makes these observations:

It has been said that no bargain is a good bargain unless it is good for both parties and capable of returns. The chosen idea

will be good for both parties—for the one who solicits the inactive member and reconverts him, also for the inactive member who temporarily feels he needs a rest from activity and becomes a victim of habits which include non-participation. It is also good for the M. I. A. as an organization, as well as for the whole Church group which benefits materially, mentally, and spiritually.

Inactive members have been heard to say: "I have not been to Church for years and have paid no tithing either, and I shall not feel that I can go back until I can pay part of my tithing." If the truth were known, some of these members have become inactive because of inadequate housing facilities for worship. If they can be made interested in buildings, and can be induced to subscribe to the building funds of their branches, the way may be opened for their re-entrance into the activities of the Church. They will feel that they invested money in and own part of the building, and they will feel that they have a right to the fellowship and comradeship which is the heritage of Church members. The suggestion is a faith promoter, and if properly approached will yield a harvest. It gives an excellent opportunity for branch teachers to visit the inactive members and instill once more into their hearts and lives a vision of the joy of Gospel living.

Mortals are weak and easily led, and sometimes lacking in stability. They need encouragement, friends, and fellowship. It is our hope that becoming *building-conscious* will stimulate inactive members to the activity that brings happiness and joy in its wake.—THE BUILDING FUND CONTEST COMMITTEE.

DOST THOU LOVE LIFE? THEN DO NOT SQUANDER TIME!

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fear and old conventionalities and become new in self-expression. He was not free to concentrate upon any special comprehensive achievement or upon the attainment of any preferred way of living, other than that demanded by the requirements of his elemental human nature; for he had yet many years to cope with the trials and problems incident to the life of an early pioneer.

Now all this has been overcome. He has more than a miserable existence. Man now has complete emancipation. Instead of having to fight and plunder and avenge for privilege and power, he now has acceded personal liberty, respect and opportunity. He need not live on black bread and jerked meat, but has fresh and palatable foods. Instead of his clothes being only a shield from the elements, man now has the privilege of choosing them for beauty of colour and design.

From out of this long felt want for better food, more beautiful clothes, more comfortable homes, and more personal independence has come an over-emphasis of these things to the sacrifice of that vision of what an ideal life should be. In fact, we stand now at a crisis in human affairs largely due to over-work. Thanks to machines we produce too much if we insist on working as long as we used to, and it seems we must educate ourselves very soon for a world which will do its daily work in three hours. The problem that arises from these new conditions is to

find what to do with our time, rather than time for what we have to do.

Our education has not fitted us to solve this problem of eight hours sleep, three to five hours work, two hours for eating, and nine to eleven hours of leisure. The popular programme for this leisure time of most young people nowadays includes playing cards, lending half an ear to the radio, and driving cars around in circles. Shall we trust such a procedure to make any more than a mess of our lives? "Can society permit to its most insignificant members freedom to choose the form of activity they most desire, and to pursue their chosen paths, no matter how far it takes them from established roads and tested landmarks of conduct? Can the costly products of the infancy of a race that learned to live in the difficult school of trial and error be now laid aside and disregarded for an easy maxim of freedom?"

"WHAT guarantee is there that this freedom to adventure will bring a preferred way of living? What certainty that it will mean construction—not destruction? What proof that this freedom is not the freedom of children playing with matches about the house of life?" There is no guarantee, no certainty, no proof. Life does not emerge from the charnel house nor preferred ways of living from deadened brains. Experience has taught us that only boredom and discontent follow in the wake of an over-indulgence in mere idle pastimes.

'Tis true relaxation and recreation—or more explicitly *recreation*, are necessary for every individual. Here we can point with pride and satisfaction to the activity programme our Church has planned. Why, recreation is almost a basic principle with us. Oftentimes the first public building in our early communities was more an amusement hall than chapel. Its environment was wholesome and free, for fathers, mothers, and children came together to enjoy themselves. After days filled with arduous labour they came to relax and escape from their worries and cares. Then, people had no leisure time; "for men worked from sun to sun, and a woman's work was never done." They had personal freedom for self-expression, but little time for its development.

Now we have both, with a broad horizon of opportunity before us. It remains with us, then, to plan a constructive programme for this leisure time which is not required for gainful occupation and recreation. We need not go far to find plenty of creative material to increase the volume of life that was given us. We almost have to close our eyes and ears to avoid hearing and seeing things that are both good and bad. The key to the situation, then, lies in selection and discrimination and after that constructive use and application. Without these we are as sponges, absorbing until their capacity is reached; lifeless—dead, with no power to make use of the material they have absorbed or purge themselves of it.

We have to do more than look and listen, then, if we would be constructive. We cannot fully appreciate a Shakespeare or Pasteur unless we study and understand them. When something fine interests us we should say: I want to do this thing myself. I want to learn more about it. How did they do it? Is there that something within me that I can cultivate and train to

express myself as Stowkowsky does through his orchestra, Michael Angelo with his brush, or Jane Addams in Hull House, and all that it means to the world in social service? I want to inspire and help others as these people have done.

And this—the directing of one's activity into a comprehensive achievement is the hallmark of success in life. The use we make of this time God has allotted us is an acknowledgment of our appreciation of it. And herein—the motivating of activity by purpose seems to be the secret of life. Man lives but relatively, for the use we make of our time is converse to the use we are to others.

Service and self-improvement are inseparably linked together; for the more we learn, the more we are able to give or serve; the more use we make of our knowledge, the more enthusiasm we have to carry ourselves on to new and broader fields. The whole structure and success of Christian philosophy stands upon the foundation of this service. It has been attested in many ways by both precept and example. The life of Jesus illustrates both.

Perhaps we feel that we are not equipped with talents and skill as others have been and are, but leisure time for self-improvement can do much toward making up for a lack in natural ability. Perhaps one's possibilities may be limited to a mere appreciation of what someone else has done. Then, a simple tale or delineation of another's achievement may be a beacon light, a source of inspiration to some lost or discouraged one. For life is not measured in greatness or display but in purposeful activity and personal integrity.

As artists, then, of our own lives, working with our best tool, leisure time, we can build lives—rich lives from all this vastness about us; lives rich in culture, wisdom and usefulness that will be a delight and joy to all who touch them.

Friends, "Dost thou love life? Then do not squander time, for that is the stuff life is made of."—(*Improvement Era*, May, 1934.)

FROM THE MISSION FIELD

Releases—Elder Leon Frehner, who laboured as a travelling elder in the Nottingham and Liverpool districts, served in the European Mission Office, and concluded his mission labours as president of the Sheffield district, was honourably released on June 24th.

Elder B. Fred Pulham, of the Birmingham and Manchester districts, the latter over which he presided, was honourably released from active missionary duty on June 27th.

Transfers—Elder Alonzo W. Stringham was transferred from the Newcastle district to the Birmingham district; Elder Elbert H. Startup was transferred from the

Birmingham to Manchester district, on June 18th.

Appointments—Elder George H. Bailey, local president of the Sheffield branch, was appointed to preside over the Sheffield district to succeed Elder Leon Frehner. His appointment took effect June 24th.

Elder Elbert H. Startup was named to preside over the Manchester district, succeeding Elder B. F. Pulham, his appointment taking effect June 27th.

Doings in the Districts: Birmingham—The proselyting possibilities of an M. I. A.-sponsored entertainment, if its conductors are wide-awake, were demonstrated at the

well-planned social evening of the Wolverhampton branch on June 6th. Interspersing the numbers on the programme, which included a play, "Bobby," produced by the branch M.I.A. dramatic society, were explanatory talks on the purposes and objectives of M.I.A. The score of friends who were in the audience, enthusiastic over the excellence of the affair, were told how it was planned and produced,

and of the gift-developing powers of the organization under whose auspices it was held. Wolverhampton officers recommended this as an effective way to advertise the M. I. A.

Personal—Born to Clarence G. and Elise M. Linnett, on May 21st, was a baby girl. Sister Linnett is member of the Nuneaton branch.

A TRIBUTE TO JOSEPH SMITH

(A prominent citizen, and sculptor of note, of Los Angeles, California, passed through the then yet undedicated temple at Mesa, Arizona, and penned this tribute to the martyred prophet.)

I saw the Temple ; and I know he lives !
 When best and worst has all been said, he was
 A man of sincere love who stood for peace—
 A man who made the supreme sacrifice
 In mortal strife for immortality.
 He trod in paths apart to thwart the claims
 Of sinful conflict with all righteousness.
 He was a man to shape the destinies
 Of coming generations of his kin,
 Who set themselves the task to win for God
 The great domain, earth's Western Hemisphere,
 And built God's temples on the lofty rocks
 And cragged ridge poles of a continent ;
 Reclaiming wilderness and desert plains,
 And brought effulgent bloom that magnifies
 And glorifies the name of God on earth ;
 Caused winds and rains and snows and stars to know
 The greatness of this servant of THE KING,
 Till all the heavens did resound with praise
 In joyful acclamation of his name.
 For comely sacrifice, for mortal man
 In paths of meek and lowly servitude,
 For pregnant, intimate, and mortal life,
 Lo ! Joseph Smith abides now with the King
 Because his love for mortal man is great.

—DE WITT WISE (*Improvement Era*, Vol. 20.)

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